Our Religious Heritage From Atlantis

The Esoteric History of the Earth

By WILLIAM DUDLEY PELLEY



The Eighteenth of

The GALAHAD LECTURES

"Our Religious Heritage from Atlantis"

BEING THE EIGHTEENTH OF

The Galahad Lectures

THE GALAHAD LECTURES constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ¶ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

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THE EIGHTEENTH LECTURE

STRANGELY enough, the reconstructon of Atlantis in its ethical as well as its religious aspects seems to begin with the geological, or at least the geographical features of this long-perished island continent. Probably never again in the history of the earth, unless Old Atlantis itself should suddenly rise again from the waves, will there be a geographical duplicate of this unique country. Its location midway between the New World and the Old not only bound the two hemispheres together but gave a centrality to their activities. And in addition to this novel situation, the country itself offered physical features enhancing its social dominance throughout all the world.

From traces of erosion still evident on the ocean's bottom, which could only have been made while the land was above the surface of the waves, and from fabled, mythical, and psychical accounts, it is not at all difficult to establish the contours of this remarkable land, something of the appearance of its terrain, the location of many of its principal cities, and the ethical, political and religious nature of its social life.

We are told from psychical sources, not commonly accredited but which I mention for what the information seems to be worth, that the original island continent ages ago stretched from a point just south of Iceland, in a southwesterly direction down to a point opposite Para and Rio de Janeiro in Brazil, South America. This would have the effect of giving the continent the shape of a gigantic figure

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S. We know that both the Dolphin and Challenger Ridges, far down under the sea at the present moment, show this colossal curve.

From all the data we can get hold of, however, it seems reasonable to accredit that over vast periods of time the land in both the extreme north and the extreme south portions of Atlantis began to be inundated. The areas from a point just north of the British Isles, and just south of Iceland, began to sink; gradually also the southern tip of the continent began to break off. In its prime, therefore, we behold Atlantis as an area just a trifle bigger than the United States, extending as far northward as a line drawn across from St. Johns, Newfoundland, to Paris, France, for if you will refer to a map of the world you will see that these two cities lie in the same latitude. The southern extremity of Atlantis ran down to an east-and-west line from the present mouth of the Amazon, to Liberia in West Africa.

This great area, so outlined, would have the present Azores for its heart, although a trifle off-center toward the east. It would also take in the Canary, Madeira and Cape Verde Islands as they are today, these islands being at one time the highest mountain peaks on the Atlantean continent. Another range of Atlantean mountains in the southwest would also be indicated by the West Indies of the present, of which the Virgin Islands are the outstanding features.

Now all authorities agree, and their convictions would seem to be supported by the undersea explorings and chartings already mentioned, that Atlantis in its prime, or the period just prior to the catastrophe, held two other features rendering it distinctive and contributing to its world-wide power and prestige. The first of these was the protective range of east-and-west mountains along the northern coastline. The second was the immense mountain that reared in the very heart of Atlantis somewhere in the vicinity of the present Azores, which formed the hub of the Atlantean wheel and marked the location of the social, political and religious center of world-wide government. These two features would seem to be almost divine in their signifi cance, making Atlantis the tremendous kingdom that it was, not on geographically but in the hearts and minds of all races of then ex ing humankind.

In the first place, the protective barrier of mountains on the gave Atlantis its marvelous climate, in that they shut out the blasts from the Atlantean plain and converted almost the whc tinent into an Elysium for the development of the biological cial life that manifested upon it. In the second place, the gre

tain in the heart of Atlantis, commanding the whole central portion of this Atlantean plain, offered an ideal site for the erection of its capital or governing city. And the significance of the latter appears everywhere throughout ancient mythology and in all the evidence which comes to light corroborating the centralized civilization forming the foundation on which all later civilizations were built.

We considered in a former lecture the Atlantean wisdom that maintained in regard to the destructive potentialities of the earth's surface. The Atlanteans knew that the earth's crust consisted of a vast surface of prisms held together either by lateral pressure on the sides in the form of a natural arch, or resting on fiery or molten substrata that from time to time were readjusted by means of earthquake movements. Consequently they recognized that the safest locations for their cities were those sites on hillsides or mountain elevations, since these had been made originally by the prisms of the earth's crust being shoved up and falling back into natural arches. Thereafter, the more shaking the crust strata received, the harder they crammed together and the more solid they became as foundation material.

Bearing this fact in mind, we can understand how the central governing city of Atlantis is reputed to have existed for 300,000 to 500,000 years. So astute was this Atlantean architectural wisdom, that only a cataclysm that sank the whole continent was able to obliterate that civilization. We shall see presently what a stupendous influence this mountain-city, with its ideal climate and location, exerted on the culture that has subsequently come down to us as the Atlantean.

HERE, then, was a great island continent whose eastern terminal, the City of the Golden Gate, was just a few hundred miles west of the Pillars of Hercules—of which the one to the north is now known as Gibraltar—and the Mediterranean, and which stretched westward for nearly 3,000 miles until its western extremity almost touched what is now the eastern coast of the United States of America. Over most of this vast area the land was as flat as our Midwest prairie section, and its climate was similar to that of the Bahama Islands of the present. Such a climate was assured, not alone by the protective mountain barrier on the northern shoreline but from the circular motion of the Gulf Stream coming up from the Equator, a circular river flowing in the ocean, that apparently encompassed the whole island continent with its freight of tropical temperature and converted this ocean-bound area into the original Garden of the Hesperides. Small wonder that it subsequently became known to the Greeks as "The Blessed Isle of the West."

The Greeks, too young to have shared in the religion of Atlantis, but preserving some memory of that great country and its history, proceeded to convert its kings into gods and to depict Atlantis itself as the heaven of the human race. Thus we find a great solar or nature worship in the older nations, while the folklore of Greece is nothing but an incongruous jumble of gods and goddesses who were born and ate and drank and made love and ravished and stole and died, and who are worshiped as immortal in the presence of the very monuments that attest their death.

The history of Atlantis is the key to the Greek mythology! There can be no question that these gods of Greece were human beings. The tendency to attach divine attributes to great earthly rulers is one deeply implanted in human nature. The savages who killed Captain Cook firmly believed that he was an immortal, that he was yet alive and would return to punish them. The highly civilized Romans made gods of their dead emperors. Dr. Livingstone mentions that on one occasion, after talking to a Bushman for some time about the Deity he found that the savage thought he was speaking of Sekomi, the principal chief of the district.

So we find the barbarians of the shores of the Mediterranean regarding the civilized people of Atlantis with awe and wonder. "Their physical strength was extraordinary, the earth shaking sometimes under their tread. Whatever they did was done speedily. They moved

through space almost without the loss of a moment of time." This probably referred either to their adept metapsychical attributes, or the rapid motion of their aircraft or sailing vessels. "They were wise," the ancient legend goes on, "and communicated their wisdom to men." That is to say, they civilized the peoples with whom they came into contact. "They had a strict sense of justice and punished crime vigorously, but rewarded noble actions, though it is true they were less conspicuous for the latter." We should understand this to mean that where they colonized they established a government of law, as contradistinguished from the anarchy of barbarism.

Another proof that the gods of the Greeks were but the deified kings of Atlantis is found in the fact that "the gods were not looked upon as having created the world." They succeeded to the management of a world already in existence.

The gods dwelt upon Olympus. They lived together like human beings. They possessed palaces, storehouses, stables, horses and domestic animals. "They dwelt in a social state that was but a magnified reflection of the social system on earth. Quarrels, love passages, mutual assistance, taking sides with friends as against common enemies, and such instances as characterize human life, were ascribed to them."

Now where was Olympus? The average person gets the idea that because there is a Mount Olympus in modern Greece, this was the dwelling-place of the gods referred to in all ancient mythology. But how distinguish this particular mountain, which in reality is nothing more than a good-sized hill, from something like a dozen other mountains, also called Olympus from olden times, in other parts of Asia Minor?

Is it not nearer the truth to allow for a moment that the original Olympus must have been the great Capital-Mountain in the heart of the island continent of Atlantis? We find it thus set forth by an ancient writer: "The ocean encircled the earth with a great stream, and was a region of wonders of all kinds." Mightn't this have referred specifically to the Gulf Stream, the ocean-stream encircling that particular portion of the earth ascribed as the location of Atlantis to this day? It was a great island, the then civilized world. The "encircling ocean" was bespoken in all the ancient legends. "Okeonos lived there with his wife Tethys: these were the Islands of the Blessed, the garden of the gods, the sources of nectar and ambrosia on which the gods lived." Nectar was probably a fermented intoxicating liquor,

and ambrosia was bread made from wheat. Soma was a kind of whisky, and the Hindus deified it. "The gods lived on nectar and ambrosia," simply meant that the inhabitants of these Blessed Islands were civilized, and possessed a liquor of some kind and a species of food superior to anything in use among the barbarous tribes with whom they came in contact.

This "blessed" land answers to the description of Atlantis. It was an island full of wonders. It lay spread out in the ocean "like a disc, with the mountains rising from it." On the highest peak of these mountains dwelt Zeus, the king. Zeus is simply a synonym for king. "The mansions of the other deities were arranged upon plateaus, or in ravines lower down on the mountain. These deities, including Zeus, were twelve in number: Zeus, or Jupiter; Hera, or Juno; Poseidon, or Neptune; Demeter, or Ceres; Apollo, or Artemus; Hephaestus, or Vulcan; Pallas Athena, or Minerva; Ares, or Mars; Aphrodite, or Venus; Hermes, or Mercury; and Hesta, or Vesta. With Diana, these make twelve in number. These were doubtless the twelve gods and goddesses from whom the Egyptians derived their kings, as we shall see when we come to a consideration of early Egyptology. Where two names are given to a deity in the above list, the first name is that bestowed by the Greeks, the last that given by the Romans.

It is not impossible that our division of the year into twelve parts is a reminiscence of the twelve gods of Atlantis. Diodorus Siculus tells us that among the Babylonians there were twelve gods of the heavens, each represented by one of the twelve signs of the zodiac and worshiped in a certain month of the year. The Hindus had twelve primal gods, "the Adita." Moses erected twelve pillars at Sinai. The Mandan Indians celebrated the Flood with twelve typical characters, who danced about the Ark. The Scandinavians believed in the twelve gods, the Aesir, who dwelt on Asgard, the Norse Olympus. Diligent investigation may yet reveal that the number of persons composing a modern jury, is a survival, or symbol, of the council of twelve gods passing on the quarrels and affairs of men.

Now coming back to the geographical features of Atlantis, we find that according to the traditions of the Phoenicians, "the Gardens of the Hesperides were in the remote west." Atlas lived in those Gardens, Atlas, as we have seen, being the paternal king of Atlantis. The Elysian Fields, or the Happy Islands, were commonly placed in the remote west. They were ruled over by Cronus as supreme king. Tartarus, the region of Hades, the gloomy home of the dead, was also lo-

cated "under the mountains of an island in the midst of the ocean in the remote west. Atlas was described in Greek mythology as "an enormous giant who stood upon the western confines of the earth and supported the heavens on his shoulders, in a region of the west where the sun continued to shine after it had set upon Greece." And is this legend of Atlas so chimerical, when we remember that ancient Atlantis did support the weight of the civilized world upon its social, political and theological shoulders?

Greek tradition located the island in which Olympus was situated, "in the far west," in the ocean beyond Africa, "on the western boundary of the known world," "where the sun shone when it had ceased to shine upon Greece." And Plato tells us that the land where Poseidon and Atlas ruled, was Atlantis. The Garden of the Hesperides, another name for the dwelling-place of the gods, was situated "at the extreme limit of Africa." Atlas was said to have surrounded it on every side with high mountains.

This is very much like the description which Plato gives of the great plain of Atlantis, covered with trees of fruits of every kind, and surrounded by precipitous mountains descending to the sea. The Greek mythology, in speaking of the Garden of the Hesperides, tells us that "the outer edge of the garden was slightly raised, so that the water might not run in and overflow the land."

IS IT not surpassing strange, as well as ironical and a trifle pathetic, that modern scholars, considering themselves so wondrously erudite and drawing large salaries from our modern universities for imparting expert knowledge on these ancient matters to the young, should so grandiosely ignore all this testimony, and smugly declare in their childish ignorance that these wonders of terrain and horticulture were all features of ancient Greece as we now commonly recognize it? There is not now one vestige of terrain in Greece that in the slightest manner approximates what we are presented with, richly, in mythology. On the other hand, Atlantis, as we are called to reconstruct it, supplies every item of the description, even the land itself as modern engineering explores it beneath the waves of the green Atlantic. Is it not about time that we broke away from the silly acceptances of these modern authorities and explored the true history of the world in the light of advanced testimony?

Cronus or Saturn, Dionysus, Hyperion, Atlas, Hercules, were all connected with a great Saturnian continent. They were kings that ruled over countries on the western shores of the Mediterranean, Africa, and Spain. Our college students of classical literature today are all solemnly asked to accept that they were nothing of the sort, but mythical personages ruling over eastern countries and areas, all now designated as figments of human imagination.

One account says: "Hyperion, Atlas, Saturn, or Chronos, were sons of Uranos, who ruled over a great kingdom composed of countries around the western part of the Mediterranean, with certain islands in the Atlantic." What countries in the western Mediterranean? We find no mention of them in the legends of northern Africa or southern Spain. What islands in the Atlantic? Folklore of the Canaries or the Azores is strangely silent about these personages that were strictly local creations of the peoples of the eastern countries.

The mythologies go on to state that: "Hyperion succeeded his father, and was then killed by the Titans. The kingdom was then divided between Atlas and Saturn. Atlas took northern Africa, with the Atlantic Islands. Saturn took the countries on the opposite shore of the Mediterranean, to Italy and Sicily."

Plato says, speaking of the traditions of the Greeks: "There is a tradition of the happy life of mankind in the days when all things were spontaneous and plentiful. . . . In like manner God in His love of humankind placed over us the demons, who are a superior race, and they, with great care and pleasure to themselves and no less to us, taking care of us and giving us peace and reverence and order and justice never-failing, made the tribes of men happy and peaceful . . for Chronos knew that no human nature, invested with supreme power, is able to order human affairs and not overflow with insolence and wrong." Quite an indictment of Stalin and Mussolini, by the way.

In other words, this tradition refers to an ancient time when the forefathers of the Greeks were governed by Chronos or Cronus, of the Cronian Sea—the Atlantic—king of Atlantis, through civilized Atlantean sovereigns or governors, who by their wisdom preserved peace and created a Golden Age for all the populations under their control. They were the demons, or, literally translated, "the knowing ones," the civilized. Only in recent times has the designation "demons" been applied to diabolical creatures of the Plutonian world. What a load of error, misrepresentation and spiritual concernment might have been avoided if that poetic mischief-maker Dante had never been born.

Not to mention Milton who scurried along in his footsteps, poetically scared out of his Inquisitional wits.

PLATO puts into the mouth of Socrates these words: "My notion would be that the sun, moon, and stars, earth and heaven, which are still the gods of many barbarians, were the only gods known to the aboriginal Hellenes. What shall follow the gods? Must not demons and heroes and men come next? Consider the real meaning of the word Demons. You know Hesoid uses the word. He speaks of 'a golden race of men who came first.' He means by the golden men not men literally made of gold, but good and noble men. He says that we are of the age of iron. He called them demons because they were 'knowing' or wise."

This is made the more evident when we read that this region of the gods, of Cronus, and Uranus, and Zeus, passed through first a Golden Age, then a Silver Age—these constituting a period of great peace and happiness—then it reached a Copper and a Bronze Age, then an Iron Age, and finally perished by a great flood, sent upon them by Zeus as a punishment for their sins.

It is remarkable that we find here the same succession of the Iron Age after the Bronze and Copper Ages, that has been revealed to scientific men by the patient examination of the relics of antiquity in Europe. And this identification of a land that was destroyed by a flood—the land of Cronus and Poseidon and Zeus—with the Bronze Age, confirms the view expressed in our previous lectures, that the bronze implements and weapons of Europe were mainly imported from Atlantis.

¶ As Ignatius Donnelly says, may we not even suppose that the very word Olympus is a transformation from Atlantis, in accordance with the laws that regulate the changes of letters of the same class into each other? Olympus was written by the Greeks "Olumpos." The letter "a" in Atlantis was sounded by the ancient world broad and full, like the "a" in all or altar. In these words it approximates very nearly to the sound of "o." It is not far to go to convert Otlontis into Oluntos, and this into Olumpos. We may, therefore, suppose that when their gods were said to dwell in "Olympus," by the Greeks, it was the same as if they had said that they dwelt in Atlantis.

Nearly all of the gods of Greece were connected with Atlantis. We have seen the twelve principal gods all dwelling on the mountain of Olympus, in the midst of an island in the ocean in the remote west,

which was subsequently destroyed by a deluge because of the wickedness of its people. And when we turn to Plato's description of Atlantis, we find that Poseidon and Atlas dwelt upon a mountain in the midst of this island, and on this mountain there were magnificent temples and palaces where they lived, separated by great walls from their subjects.

It may be urged that "Mount Olympus" could not have referred to any mountain in Atlantis, because the Greeks gave that name to a group of mountains partly in Macedonia and partly in Thessaly. But in Mysia, Cyprus, and elsewhere, there were mountains called Olympus, and on the plain of Olympia in Elis there was an eminence bearing the same designation. There is a natural tendency among uncivilized peoples to ascribe a local habitation to every general tradition.

The mythology of Greece is really a history of the kings of Atlantis. The Greek heaven was Atlantis. Hence the reference to statues, swords, and other objects that "fell from heaven," which were preserved in the temples of the different states along the shores of the Mediterranean from vast antiquity, and which were regarded as the most precious possessions of the people. They were relics of the lost race, received in the early ages. Thus we read of the brazen or bronze anvil that was preserved in one city, which fell from heaven, and was nine days and nine nights in falling. In other words, it took nine days and nights of a sailing voyage to bring it from Atlantis.

The modern theory that the gods of Greece never had any personal existence, but represented atmospheric and meteorological myths, the movements of clouds, planets, or the sun, is childishly absurd. Rude nations repeat, they do not invent! To suppose that a barbarous people create their deities out of clouds and sunsets is to reverse nature. Men first worship stones, then other men, then spiritual manifestations of men, probably discarnate personalities whom we are just beginning to interpret in advanced Metapsychics. Resemblances of names prove nothing. It is as if one would show that the name of the great Napoleon meant "the lion of the desert" (Napo-leon) and should thence argue that Napoleon never existed, that he was a myth, that he represented power in solitude, or some such nonsense.

When we read that Jove whipped his wife, and threw her son out of the window, the inference is that Jove was a man and actually did something like the thing described. Certainly gods, sublimated spirits, aerial sprites, do not act after this fashion. And it should puzzle the mythmakers to prove that the sun, moon or stars trounced their

spouses or heaved their recalcitrant offspring out of open apertures in rooms.

The history of Atlantis could be in part reconstructed out of the mythology of Greece. It is a history of kings, queens, and princes, of love-making, adulteries, rebellions, wars, murders, sea voyages, and colonizations, of palaces, temples, workshops and forges, of sword-making, engraving and metallurgy, of wine, barley, wheat, cattle, sheep, horses and agriculture generally.

Who can doubt that it represents the real history of a real but perished people?

But what was their country like, their social customs, their religion?

IN the center of this island kingdom in the north Atlantic, we find a tremendous Capitol Hill, on which, or from which, a long line of princes ruled by some sort of superhuman power, the old presentation of regality ordering from a height. Bearing in mind that this power first came from priestly contemplation of the heavens, we should expect to find and consistently we do find the very summit of that stupendous capital given over to the Seers, or those who "saw" by divining the movements of the heavenly bodies, and dwelling in solitary contemplation above the frets and worries of little human beings. In the beginning, we should expect to see the high priests and the kings united in the one august personage. But in later times we find the kings slightly demoted. The priests or Seers are still on the summit. The king has become a sort of political figure just one step lower. Mussolini, running the Italian nation as dictator so long as he keeps King Emmanuel on the throne, is not a far-fetched comparison to what must have gone on as Atlantis began its decline.

And right here I desire to call attention to one of the most important aspects of our whole instruction as having vital significance to these hectic modern times and the racial and religious problems which they present. We have in our midst, though scattered over the whole earth, a peculiar people called Hebrews. Openly they proclaim their inevitable succession to world dominion. Our modern Christian religion is based on the peculiar, bizarre, and not a little mischievous theology of these people. They move in civilized society, trading on their power of the purse to rise superior to reactive persecution and oppression, secure in the psychological fixation that they are the Chosen People of the earth, specially favored by the Almighty above

all other races. It is from the Hebrews that we get the very fundamentals of our Christianity, and no good religionist will deny them this unique position among the races of mankind! So firmly fixed in the consciousness of the human race, particularly in the western world, is this megalomaniacal idea and insolent assumption, that no matter what they do, or what social, political or commercial advantages they seize, they are excused as being inviolable to any sort of real reprimand, human or divine.

What the non-Semitic people of the world do not know, as we shall examine in its proper place under the rise and fall of the Egyptian dynasties, is that the ultimate state of world society to which the Hebrews aspire, is a form of social organization that returns mankind to the Atlantean classification of caste groups, all political, ethical and commercial leaders being subordinated to the High Priest or at least the priestly classes. Kings are not desired, merchant princes are not desired, great ethical culturists are not desired, except as they acknowledge and acquiesce to the High Priest sovereignty, as well as sustain it in office.

Remember that we are looking at this mighty subject in the purely clinical way, devoid of all race prejudice, as social scientists seeking explanation of the peculiar days on which humanity has fallen. When we come to a thorough study of Hebrew-ism in all its ramifications, ancient and modern, as well as a study of other great religious and ethnological influences aggressively abroad in the world, we shall see that this desire for a return to the Atlantean order influenced fourteen hundred years of Hebrew aggression in Canaan, resulting in the ultimate subjection of Jerusalem. Furthermore, this insistence on all forms of political and ethical government's being subservient to the high priests, wrought bloody page after bloody page in a thousand years of trans-Jordanian history prior to the advent of Christ, and had more than all else to do with the Hebrews' denying Christ as the true Messiah, precipitating the clash of theological factors and the persecutions of the Christians that followed in the centuries after Christ.

Here is an amazing page in human history that is kept more or less secret from the lay student or the orthodox Christian. We shall see in its proper place that the Hebrews as a race were originally a sect or caste of what has been designated "Atlantean incorrigibles," who were exiled from Atlantis because of their refusal to abide by the kingly decrees for the good of the whole people, and who migrated, or were sent under force of arms, to Nilia to work at the most menial of tasks

in order to discipline them. Considering themselves a race and a people apart from all the rest of the human species, amenable to few laws that governed the rest of humankind in the social organization, obsessed with the phenomenal complex that they were the world's superior people, and that Jehovah had ordained them to restore the ancient order of things, even fighting with them against the rest of His human creations, protecting, forgiving and expanding them no matter what their social or ethical sins, they come howling down the corridors of universal history as the mightiest influential factors in our spiritual lives of the present.

WHEN we pause to consider, therefore, what Atlantis contributed to modern religion, we get a clear line of evolution of the Atlantean principles forming the substrata of our spiritual dogma as we recognize it and permit it to control us at this present moment in the twentieth century after the Galilean. ¶ The Golden Age of the avatars in Atlantis gave the Egyptians their political structure. The Hebrews in Egypt perpetuated the form, but not the essence, of the spiritual casting of the people. They fought consistently for 1,440 years before Christ, and have been militantly active for 1,938 years since, a total of 3,378 years in all, to restore the lost social order, of course with their particular high priests in charge of mankind and all earthly potentates subservient to them.

We shall see in its proper place, backed by irrefutable evidence which will be submitted to you, that all the Hebrew kings of the Old Testament were heralded and given homage not as potentates in their own right so much as military sponsors of the high priests of the Sanhedrin. If Christ had come as a military conqueror, a Jewish Caesar, with tens of thousands of soldiers at His back, avowedly intent on buttressing the powers of the priests. He would have been warmly welcomed by the whole of Israel. In fact it was that type of Messiah for whom Israel was watching and waiting. It wanted no nonresistant religious philosopher, who healed the sick and castigated the Sadducees. And today the squabble goes on, after nineteen centuries of attempting "to despoil the Egyptian" on the one hand and frightful pogroms on the other.

The supreme battle of Christianity to endure, therefore, is not the dissension between the Papacy and Protestantism, bad as that is, also. The supreme tussle, little realized by the masses, comes between these

ancient Atlantean formalists and the modern disciples of the Man of Sorrows who deem it far more the mark of superiority to go about doing good. Let us remember this well. We are merely beginning to get into our exemplification of the true significance of Christian economics when we understand the heritage of cultural forms that has come down to us direct from Atlantis. It isn't a question of what Atlantis contributed to modern religion, so much as a question of how much Atlantean religion we are letting influence us today. However, to get back to the social and civic structure of the Lost Continent. . . .

¶ The badly hashed and rule-of-thumb compiled account of the Garden of Eden mentions four rivers that went out in four geographical directions and watered all the land. Because one of these was called the Euphrates, the average person gains the idea that this watering business must have proceeded out of Mesopotamia, and that the Biblical river known as the Euphrates must have been the same one that we call the Euphrates at present. Of course, when we look about for the other three rivers of queer names, we find them mysteriously missing. We excuse this discrepancy by telling ourselves that they must have dried up long since. We ignore the fact that rivers great enough to be so designated could do nothing of the sort so long as their watersheds remained. We ignore the fact that nowhere else in nature or the Bible are one-time rivers of first magnitude thus missing over the centuries. Many of us ignore the whole association of rivers altogether, and explain away their vanishing act by telling ourselves that the whole watery layout was doubtless a figment of mythological imagination. Or we say, the names of those rivers must have been changed so that we no longer recognize them. This in spite of the absence of any four rivers in the Old World going specifically "in opposite directions," to be so renamed.

Please note that for four separate rivers to go "in opposite directions" they would have to flow concurrently north, east, south, west. And they could not flow concurrently north, east, south, and west, without proceeding from a common source. That is to say, they would have to bubble up like a fountain in the axle hole of a wheel's hub and go tumbling in their separate directions, the proper amount of water being apportioned to each to make it a river. Is there any place on earth, in times ancient or modern, where we find such a geological phenomenon?

Yes, there is! From the writings of the ancient Greek historians and philosophers, from the manuscripts in Tibetan monasteries, from

mythologies and folklores, from psychical attestments in great detail, we are informed that out of the mountain at the Capital in the heart of the Atlantean plain, issued a mighty acqueduct-fountain. Its waters were so arranged that having been brought under great pressure from the barrier ranges along the north of the continent, they bubbled under hydraulic pressure straight up through the core of the Capitol Hill and were evenly divided in volume. They were diverted with great engineering skill down the steeps of that regal incline into a series of vast ringed moats. This great water system furnished water for hundreds of thousands of civilians before it started toward the ocean in four mighty streams flowing in four directions. Watersheds of course augmented this volume as each stream made its way toward the sea. But the stupendous palace hill itself was continually moist from the contents of its massive circular ducts. And the whole engineering plan incidentally furnished a universal symbol for the Atlantean royalty itself, which maintains in many forms to this day: the circle inclosing a cross of two lines at exact right angles.

SPEAKING of Atlantean contributions to modern religion, how many of my readers realize that when they buy hot-cross buns during Lent, they are perpetuating a custom that is strictly Atlantean and that harks back to a festival in commemoration of the departed kings of Atlantis who were also its high priests or sponsors of its high priests, who in turn represented the Creator on earth even as His Holiness the Pope affects to do at present? The word "bun" comes from the philological roots "ab" and "un." Translated literally into English, these words mean "round thing like the sun." And across the top of this "round thing like the sun" we or our bakers scratch a cross. Well, those erudite in the ancient lore know that this symbolizes a "round thing like the sun" that once stood in the center of the vast Atlantean plain, and that the cross marked so is but another symbol of the four rivers that proceeded straight north, east, south, west, characterizing the priestly potentates' dwelling-place in the very middle of earthly civilization. But what was this "round thing like the sun"?

It was the colossal royal palace, or series of royal palaces, built one atop the other on the aforesaid Atlantean central mountain, that commanded all Atlantis, and, by commanding Atlantis, commanded most of the known world. This was in truth the original Olympus! Being constructed upon a mountain, so that the natural stonework of the

elevation was completely concealed, it had the appearance of a gigantic wedding cake, terraced completely to its top with ramps and canals, the latter perpetually gushing cool water. Today we know that a hill is a hill, though completely covered with buildings, because those buildings are tiny individual structures, each with its own architectural pattern. But the vast Atlantean palace was built of one composition. It was symmetrical. It was faced with the one material, called orichalcum, a light, weatherproof metal made principally of copper. It was, in truth, a copper alloy. And staggering quantities of it must have been required to cover the walls and ramparts of a structure so colossal that it capped an entire mountain. That is where those tremendous quantities of copper went, excavated so mysteriously from the Lake Superior copper regions here in North America. They went to make orichalcum for the walls of one of the most splendid structures ever executed by the hand of man. Fancy a mountain standing up on the level floor of an alluvial plain, completely encased by a symmetrical palace or series of palaces, and the walls smoothed over from base to summit with irridescent sheets of burnished copper. What a sight to behold from afar, in the dying sunlight of Atlantean afternoon!

Viewing it from afar, or on approaching the palatial city, the spectator beheld this splendid mountain with its resplendent walls and great curved esplanades or terraces, one cut back above the other, and the whole so constructed that a stupendous fountain cascaded from its summit with enough water to start four mighty rivers on their ways toward the sea. As these waters descended, they not only made protection for the inhabitants dwelling on the higher elevations by the moats which they provided, but they executed esthetic designs. The areas were so tremendous that some of these encompassed terraces could be utilized as immense race courses. Ascending from the lowermost moat, the first terrace provided a parade ground for the drilling of troops. The second one seems to have been an esplanade of pleasure, with circuses, promenades, carnivals and amusement stands, and shops for the merchants, precisely as they are intermingled on our streets of today. On the third tier were the private palaces and residence places for the lesser members of the royal entourage and the minor princes. Higher still were the palaces of the reigning potentates, council halls and banqueting rooms. The terraces grew smaller in circumference as the top of the mountain was approached, and finally, on the summit, alone and in solitary dignity, recluses with all

the universe spread out below them, dwelt the priestly classes presided over by the utterly autocratic High Priest.

Small wonder that the racial memories of all peoples turn back to that display of magnificence in the royal city of Atlantis in a golden age when mighty psychic potentates ordered humankind's affairs and kept the peace! Small wonder that such a stupendous dwelling-place should have housed kings and queens of Atlantis over ten thousand generations! Made of imperishable orichalcum, or orichalc, set in a climate where erosion and corrosion were minimized as in Egypt of the present, dynasties might come and dynasties might go, and only a cataclysm that engulfed a continent, could erase that mighty epitome of all the ancient arts and wisdoms, from the face of created earthly things.

And on the far-flung plains in four directions spread the lesser cities, hamlets, grazing lands, gardens and vineyards that supported a population quite as congested as in any country of the world at present—people with skins that were white, yellow, red, brown, black, quite as the world is at present, with all the accoutrements of civilization which we enjoy today, plus scores of inventions and conveniences of which we have not as yet dreamed.

Their aircraft, as described in the archives of the Tibetan-Lemurian priests, counteracted gravity; they shot to immense heights in the air, ray-driven, and waited for the planet to turn beneath them. Then they dropped down plummet fashion and with geometrical accuracy, on an easterly continent, thus covering distances at the rate of the planet's speed of revolution, about 1,000 miles per hour. For death-dealing instruments in war, they had the vrille ray! How do we know? Because they bequeathed the secret of the vrille ray to the Egyptians, and as I think I have mentioned in other papers, this vrille ray was utilized in the king's scepter. When such a scepter or baton was elevated and pointed at a recalcitrant subject, he dropped dead on the spot. I am given to understand that one of these "vrille sticks" reposes at the present moment in the basement of the British Museum, in a hermetically sealed glass case, rescued from the tomb of an early Egyptian monarch. And so powerful have been its secret potentialities that it is never handled at present, for fear that it may take life again, after all the intervening centuries.

Our children at school are taught the hocus-pocus that the Chinese invented gunpowder and printing; that the compass was invented by a Venetian mariner in the fifteenth century. The ancient hieroglyphic

records declare that the Atlanteans knew gunpowder well, as we shall point out in another lecture. They must have had the compass, else they could not have navigated the seas in their marvelous ocean-going vessels, nor have found their way about the earth, trading in all civilized countries and leaving their coinage and wares behind them to be resurrected in the present.

THE people of Atlantis were more sharply divided ethnologically and vocationally than are the races of the world today. At the top of the social scale stood the "Blue Whites." They might well be called the Nordics of the ancient world. They were the priests, the kingly and political potentates, the scholars, the higher craftsmen; in short, the Blue Whites were in every sense the Atlantean aristocracy.

Next in order came the Red People, the warriors. They have survivors today in the Indians of our North American continent. They were a caste of a spiritual development quite on a par with their physical grandeur. When we think of the spiritual development, or grandeur of character, in Indians like Sitting Bull, Red Jacket, Pontiac, and Brave Heart, their splendid poise and utter fearlessness, we can begin to understand how Atlantis pushed her culture and civilization to the uttermost parts of the planet.

The tradespeople, the manufacturers and the mariners, were mainly tawny or yellow-skinned races. We recall them today as the ancient Phoenicians, and we have remnants of them in such surviving races as the Semites and the Mongols. We find them leaving Atlantis in their wonderful craft, laden with the highest types of manufactured goods, and trading in all quarters of the globe. And the globe did not mean a few tawdry fen hamlets scattered along the edges of the continents, by any means. Consider what that world was like, throughout which they pushed their ventures. We have reports of 300 major cities, in a high rate of civilization, up and down the west coast of Africa where now none but the bleary-eyed Negro squats on his haunches before his grass hut. In and about the basin of the Amazonian Sea were another 300 Carian cities, some of them boasting a million population each. Up the Mississippi in North America was the Yazoo River, colloquially called among the Indians of our own day, "the River of Magnificent Ruins." Where are those cities today? Where are the ruins that gave the river its name?

Let me lay down another fundamental of our enlightenment at this point. The Semites, so-called, as a great branch or division of the human race, are not the Jews as we know them today, exclusively. The Hebrews are Semites, but the reverse is not always correct. It is no libel but a fact of nature and ethnology, which is being proven by blood tests in Britain, that the Ashkenazic Israelite does not belong to the white races of the earth but to the yellow. He is a descendant of the ancient Phoenicians. The ancient Phoenician was a yellow man, from which race came the Mongol and Chinese in a later generation. The Ashkenazic Jew as we find him throughout Russia and Germany is a strange interbreeding of Semitic Caspian—from which the Arab races are likewise derived—with the Mongol horde of Genghis Khan and his Tatars that swept down on Europe in the tenth century and remained to find permanent lodgment in the countries so penetrated. The true Chinaman is a Lemurian. That is, distinguishing the Canton Chinaman in the south of China from the Mongol Manchus who built their empire on the plains of Tatary.

We say the Manchus of the north appear to be strangely differentiated from the southern Chinese, because a study of their skulls and folklore designates the latter to be the earlier inhabitants of the earth who migrated from Old Lemuria and took possession of Cambodia, Siam, Indo-China, and parts of East Africa. Paleo-Alpine stock, we call them ethnologically. Later they pushed up into Tibet. From Tibet they found their way down upon the fertile plains of the China of today. The yellow Mongol of the steppes of northern Asia, when you probe his craniology, folklore, and language, came from the West. He tells an interesting story of having once lived in and around Caspia, as we call the eastern end of the Mediterranean basin. He was the yellow Phoenician trader, whose forebears pushed up across Turkestan and built a later civilization near Urga.

The Phoenicians were a great yellow caste, so proudly admitted in many of their own ancient writings. They were the traders who took Atlantean culture to all parts of the earth, leaving engravings of their Semitic physiognomies as plainly chiseled on the stone monuments of Central and South America as in Egypt or Samarkand.

Down at the bottom of the social scale were the black men, the Negroids, then as today the hewers of wood and drawers of water. Popularly they are designated as the Sons of Ham. But that is another erroneous compiling of the facts, as we shall see in a subsequent lecture when we arrive at a due consideration of the Flood. The Negro

did not descend from Ham. There are no records outside of the Hebraic account of the Flood in the Bible, to show that the black men were in the ark with Noah at all. We of a more scientific later day are well aware that the Flood was not universal. Many parts of the earth were not submerged by the catastrophic waters. In those parts the Negroid was preserved as a race unto himself. The true sons of Ham are the Semites, comprising the Turanians, the Etruscans, the Finns, the Tatars, the Mongols, the Chinese, and Japanese. The Arabians, who are popularly classed as Semites, or Sons of Shem, admit in their own traditions that they are descended from Ad, the Son of Ham, and the tenth chapter of Genesis classes them among the descendants of Ham, calling them Seba, Havilah, and Raamah. Surely no one thinks of the Arab as a Negro. We will go into this question of the dispersion of the races more minutely in considering the after effects of the Flood.

The significant point for us to remember here is, that the history of the earth, as far back as we can trace it anthropologically and ethnologically, has consistently shown us the exposition of the spiritual tenet: that the black man starts at the bottom of the racial chart because he absorbs all that life has to give him for his personal benefit, and contributes or refracts little or nothing toward the advancement of mankind as a whole. And up through the brown man, the yellow man, the red man, to the white man, the divisions of the races manifest consistently in the degree of refraction of culture that makes human life what it is in any caste wheresoever we perceive it.

There is such a wealth of information to be acquired in probing the unwritten history of the world, that one stands appalled in the face of it. There is so much of reality in symbolism, and so much symbolism in what millions accept as life's starkest fact, that a veritable lifetime could be spent and yet not run down all the foundation facts for the myths which have become sacred tenets and of the truly sacred tenets that have degenerated into nothing but legends and fetishes.

But one thing we are certain of, the deeper we probe. We are the direct inheritors of a culture that had its roots in the hoariest antiquity, and we shall see in studying the true beginnings of Hebrew dogma and early Christianity, religion in any age is but man's concept of the divine, seen through eyes that are wholly human, evolving, not revolving, and building slowly into ever greater concepts of grandeur, not of what the Almighty actually may be, but as an expanding human mentality decrees Him as the apex of an Ideal.